M 2124

Thursday, May 4, 1972

Group II

Barn

MR. NYLAND: So, as you remember, next week I will not be here. I think there should be a meeting. I would like to leave it to some of you to take the initiative of the kind of meeting you would like. The subject of such a meeting in getting together is of course your understanding of Work and whatever problems there may be. The particular form it should take, you have to decide about that. I see it as an extension of a small meeting where people are friends.

The requirement of the small meetings is that you can trust each other. And so when you talk about Work - your Work, your own experiences - you have to speak in such a way that other people can trust you. There has to be, in the way you present what you want to say, quite definitely an affirmation within yourself. It has to come from a place within where there is honesty. Of course that is always associated with inner life. And sometimes the distinction, or where so-called outer life goes over into inner

life, is not so easily defined, but you make an attempt simply to be honest and sincere and try to stick to Work attempts. Try to stay away a little bit too much, if you possibly can, from experiences which you yourself would consider ordinary life unless, in such experience, it's quite possible that you have been reminded of Work and, I hope, have made attempts.

If the experience was not very pleasant, or that you want to relate about certain things where you felt that it was difficult, or that you have--had had during such a time certain questions, or that you were in difficulty really in formulating why you had such an experience - it should really always be linked up with Work itself as a possis--possible solution for you. Because if you don't learn to understand that Work should help you and has the possibility of helping, in the sense that problems and questions could be looked at from a different standpoint - we say sometimes 'sub spatia eternitatus'. It means that you look at it from an eternal standpoint so that then that what you have experienced takes on a different aspect and is lit up differently because of objectivity. So it is not only a question of assuming that that what you are and, as an experience, coming to the realization that you ought to accept yourself. There has to be a little bit more. It should be added. And perhaps I should explain that a little more.

You see, what I'm trying to do, over the last month or so, is to put words in your mouth regarding the possibilities of Work applied in daily life. Not so long ago - couple of weeks or so - there was a meeting - also Thursday - in which there were no questions but I was, you might say, encouraged in answering one question only, about what is Work. I remember the meeting quite well. It was number 2118. I would recommend it to many of you. It ~~has~~ had a simplicity of explaining what Work really meant in accordance with our understanding. It also had in it certain definitions

of words. And in that respect it would be helpful to use it in connection with what I'm trying to finish now; that is, the beginning of Part Two of Firefly, where the last pages will be devoted more or less to definitions. I'm still working on it a little, but I hope that within a very short time now, that material can be made available to you. As you know, such Firefly statements - let's call them - you can have. I don't want you to pay for them. They can be distributed and given to anyone who feels that it might be helpful. The first section of that will be about 130 pages. And as I say, very soon now it will be ready and then you can ask for it. That series of Firefly which I call Part Two will continue. It will here and there include certain transcriptions of meetings we've had, more or less corrected or at least editorialized a little - sometimes to make it more readable and I hope understandable. But from now until doomsday, I will continue to write in that manner and distribute gradually, when it comes so-called off the press, so that it can become an accumulation of material that I consider useful and that maybe for you something to, I hope, cherish like a--a heritage or like a testament. I'm working on that now. I think it is necessary for me to continue to try to make--to make it more ready, and not to stop; to give it, as it were, all the energy I can give it, and to leave it with you for the future.

I think many times about that kind of a possibility. Of course it's logical I do consider it. I don't dwell on it very much ~~and~~ than only for myself. I receive many impressions of what your Work is at the present time - partly of course from conversation, and partly from answers to tapes from others cities, partly of course from reports about activities. And in general I have a very good feeling about it. I have definitely partly an intuition, partly a knowledge of the gradual increase of desire and attention about Work, the honest wish on the part of many of you really to find out.

And quite definitely many attempts are made - and I think in a very good direction.

What I was--want to do, every once in a while, is to call to your attention certain misapprehensions, or misunderstandings or sometimes little mistakes which I believe are mistakes because they are not really quite true and sometimes not exact enough. And unless this kind of Work is understood quite well - from definitions on to interpretations and descriptions of applications - you will start to dilute it as time will go on. And you have to be very careful that you can refer, and wish to refer, to certain statements when you are in the least a little bit doubtful about what it really means. You must continue to read ALL AND EVERYTHING assiduously. You have to remain in constant contact with such ideas of Gurdjieff, speaking to you through the book. You have to keep on verifying, time after time, the validity of the principles of Work on yourself. Because if you don't do this and you keep on talking, and perhaps even in the best way you can and surely with the best of intentions, you're liable to slough off a little or to dilute or not to be as exact as is necessary. And gradually the value of Work will diminish. It shouldn't, of course. Work has a very definite level because it contains principles. And the principles are quite exact.

When we talk about a level of being on this Earth, and every once in a while distinguish between different kinds of levels, also of progress, in an unconscious state, you have to understand that there is a difference between a level in unconsciousness - regardless of what level it may be - and a level of consciousness. You have to understand the difference between ordinary morality - ethical values and such - and also what is objective morality in the sense of Gurdjieff. You have to understand that the fact of the creation of 'I' is absolutely necessary for us to understand the functions of the mind. And that whenever an 'I' is in existence, it

creates a different state which is on a different kind of level. So that even we make a distinction between that what is natural and of course contains all forms of unconsciousness - either in the mind or in the feeling or all forms of behavior as far as the body is concerned - and comparing that then with another state which we call Great Nature, that the fundamental difference is the introduction of something that does not belong to an unconscious state of this Earth. And that, for that reason, when one talks about Work, you have to imagine that one gets away from the Earth and stops at the level of the planets. And there is a tremendous difference in space between the Earth and the planets. We have never been there - not as yet - even if we make some attempts. They are puny when one goes to the Moon. Of course one talks about Venus, and maybe aiming at Jupiter, and you know how long it will take even before that might be accomplished. But what even will be the result? And it is not a question of putting it on that kind of a basis when one starts to Work on oneself and wants to reach a planetary level or the formation of a Kesdjanian body. That of course, within our own little world, also does require a great deal of time or time to be spent in that kind of an attempt.

You must constantly realize that it is not easy to Work on yourself and to keep going and not to lose courage. And for that I say what is needed is clarity of concepts, and you must never put any water in that kind of a wine. Keep it pure. From my side, of course, I will try to help you to keep it as pure as we can make it, to be as exact about it, to try to clarify any kind of a misconception or to put it in certain words, I hope, that you might be able to agree. But ultimately you must, again and again, realize it is not in the words you hear and it is not in the concepts you read about and it is even not in that what is presented to you by the behavior of other people. The question is always, regarding Work, that what

you are and the knowledge you have of yourself. And as long as it is still of this Earth, there is no heaven. Even if one says that you want to bring heaven down to Earth, that would be an attempt. It is almost equal to trying to go up to heaven from here - whatever heaven means - let alone that if it were around, how difficult would it be to let it enter into you, to have actually heaven within.

Whatever time will be allotted for many of us to come to that kind of understanding, of course I do not know it. And it is very difficult for anyone even to have an idea how long it might take. That's why I say: Don't lose courage. But in order to keep your courage up, you have to have a clear aim, clearly defined. It's a requirement for Work. We talk about things that have to do with a potentiality. Even if we say inner life, we do not know much what we really mean. I said a little while ago, I do not know where it goes over from the outside, as a skin, going within - how deep - and where does then inner life start. But you see, the same problem is when we talk about the universe and about spacelessness and about God or even angels or beings of a higher order or a spiritual kind of a life or contact with Souls who might have gone - that is, gone over the threshhold from this Earth to another kind of realm - something in a person has to be there really first, that he wishes to acknowledge such possibilities.

You see, it is not so easy when one lives in one's daily life. And there are many disappointments when every once in a while you see yourself, that you have to do this and that and you hate it; that when you get up in the morning and you have no particular pleasure to attend to your daily task, that you even sometimes don't know why you wish or should have a wish to get up; why many times you try to make substitutes - 'ersatz', as Gurdjieff calls them - to make them do as well as another kind of reality

which might cost you energy or for which you would have to make a sacrifice, and you don't want to do it. It is very difficult for a person who has no particular desire for life. And when that kind of a living on Earth, I would say, presents itself to one, how can one change? Or what would be the reason for even wishing to change it?

Can one assume that each person really should have within himself the beginnings of an inner life? Or should there be in his heart an acknowledgment of the possibility of an emotional state which reaches outside of himself towards, I say, spacelessness or absoluteness? Or that sometimes, trying to define it in one's mind as a superior being or higher forces, perhaps of life described in a different kind of a form with which we are not very much familiar but which we know a little about, simply by negating that what we think we know and then eliminating that as a form, hoping then that what what could remain in existence would still have a life force. The question of the universa--universitality of life existing everywhere and always, or that that what is the all-penetrating ether of the universe and the necessity of the assumption, scientifically, that that does exist even if we don't know anything about it, simply using it as a working hypothesis which could then explain to us why certain laws can be adhered to and why there is logicality even in the construction of the totality of things existing.

no ¶ But you see, how can one, within oneself, find that what is reasonable to believe in and which has a little different kind of a higher structure, a little different for oneself, almost I wanted to say--I would--(have?) wanted to say, for that what I would like to strive towards. ¶ When there is no particular wish for wanting to continue to live on Earth, how can I make that kind of a wish? I could wish, of course, for a shock which puts me in my right place, which makes me, at certain times, suffer. But to

give that kind of a shock to myself I don't want to do because I'm afraid. To ascribe it simply to weakness of character is not sufficient beaause I make that kind of a statement, every once in a while, that I'm lazy, that I don't really want to do it or I don't see any reason why I should do it or why I should change. Or that what is given to me as a voice from other people trying to help me or to educate me; or when I wish to read and sit, every once in a while, in awe for the accomplishments of someone else - where is the bridge that should be overbridged to reach me and start within me something that is a little different and gives me the sense of aliveness?

It's extremely difficult to make it. You have to reduce yourself to a very simple form of life. Many times the thoughts about not wishing to live are not sufficiently lived through, as it were, not sufficiently considered. Many times it's a little bit of a cliché. Many times it is a form of laziness of not actually wanting to do something. And I can agree that there are people existing on this Earth who have no ambition, who happen to be unfortunately so close and so down near the ground that they even don't want to get up. And then, inssuch a condition, simply to consider that one is nothing else but a supporting cell - it's very difficult to take for those who have just a little grain of life within. And how can one encourage it? I say, by the reduction of one's life to the simplest form, by a consideration of oneself in different kind of conditions in which certain things are touched and to which one reacts. To be quite honest about setting down one's own little history from the past up to the present, to see at certain times when I have enjoyed a little bit of my life in a certain condition or form or where I remember how it used to be, and trying to find out the reasons why, at that time, it was more enjoyable and gave me a desire, as I say, to get up in the morning and have expectancy for the day. Because

I don't believe that a person is dead in that sense. He eats. He also wants to sleep. He wants to enjoy certain things for himself. There is no doubt that a person is inherantly selfish; and the best expression is that he wants to keep his life and that when it is in danger he wants to protect it - because if one has lost that kind of a desire you are worse than an animal. And again saying this and saying it to oneself, and looking in the mirror and admitting it, even that won't help you.

What is needed is the study first of mankind, as people are, to look at them - if one is interested in them, perhaps there can be interest in oneself - honestly to go out and look for a man who has desire for life, at least once in a while. If you cannot find it at the level of your friends and acquaintances, you go down one level below man - you study animals. You come in contact with them. You see if you could like them. You see if could understand them in what they are doing, why, uselessly perhaps, playing or going about as if they are happy, not knowing, and running back and forth like a dog or being very busy like the ants. Or perhaps that the animals as a whole, as perhaps a kingdom, can teach you certain things which human beings have forgotten. And if it is not the animal world, how about plants? How about vegetables? How about nature itself? How about the grandeur of panoramic views? How about mountains or water than runs swiftly? Or blue skies or cloud formations? Or the intricacies of that what is growing and seeing how a tree is and why the miracle of fruits. Such things - if it says in the Bible, "Go to the ants and learn" - it is really to counteract that what for a man sometimes is so low and would drag him down even further, that perhaps at that time he could acknowledge that something else also exists besides himself.

You see, I'm not talking about cheap forms of being affected. I'm not talking about sentimentality. I'm not talking about ordinary desires

of eating and drinking and sleeping. I'm not even talking about attraction between sexes. Because all that for me is just ordinary natural affair and, after a little while, that will not satisfy your desire for life. Life has to have in it something quite different, but you have to find it. If it isn't there by nature, if there is not even a little pilight--pilot light - whihh of course I don't believe, but if you claim it, then I think you have to find out how to make your match, learn how to strike it, and where will you find a littèe fuel for a little bit of a pilot light? Why is there an eternal little bit of candlelight in a Roman Catholic church? To remind you of the eternity. Can you sit quiet and understand that, in some way or other, what it is to think about the end, and then what? And not knowing what will be - only knowing that certain things will not be. Without having any particular fear, can you become philosophically inclined to see why the thoughts are in your mind and where they came from and what have been the impressions during your youth - and again I say, of what may at certain time have made you happy because you may not have had, at such a time, a thought than only a desire to run around and to play.

What can you do for yourself? How can you give yourself a shock? How can you force yourself to have to think and come to a conclusion? How can you acquire much more of a habit to look at yourself and to see how you have grown from one particular state into another, how you were as a child and now as a grown-up man or woman, how you, in your relationship towards your parents perhaps hated them or loved them or cared for this or that, but how at times you looked up to them because they were grown-up. Such thoughts you must have because they will start you to think about yourself and the concepts in your own mind. And then you will include - you have to because you cannot avoid it - your own life and your aspects of that what

you are now, and the wish to grow up. It is a lack of having that wish of wanting to grow up to become a man, in ordinary life even, to become a man who can do certain things somehow or other, perhaps even using motivations which border on vanity, but at least for the time being can give him a desire, sometimes a lust for life; that what is a reality for oneself to aim at, even in imagination, the wish to sacrifice something of oneself for the attainment of that what is considered of more value. All the time it is like an economic law, a law of economics, that I do not buy anything unless that what I obtain must have higher value.

When I make distinctions between that what is low and what is high, that what is small and that what is big, that what is half-dead and that what is half-alive, even if at certain times it may be equal, I look at certain aspects which become positive instead of dwelling on that what remains negative and out of which I will not be able to get until I go across the threshhold which separates that negative state from a positive one.

You see, for Work on oneself, one has to have a desire, sometimes a very great desire, but there must be definitely a wish based on that what one now knows oneself to be. What is it really that one wants to find out with Work? We say it is the acquisition of certain facts. Why should they be truthful? Because I have facts about myself in my ordinary life - I'm not so dumb that my mind will not tell me what I am. I also dare to face that once in a while in my inner, inner chamber when I come to conclusions which are private. And it is not that I am afraid of such knowledge when I am the only one who knows about it. The fear starts of course if I would have to admit it in the presence of others, and then perhaps I become ashamed. But what I really want to do with facts about myself, particularly when one says I want to accept myself as I am - how can that be reconciled with the idea of having an aim? Because logically when I wish to Work - and I say it depends now on this little 'I' observing me and gathering facts

about myself impartially, and also that it should take place at the moment of its happening in order to eliminate all kind of associative thoughts of my mind. With other words: that that what is acceptable to little 'I' is of course free from the interpretations or my ordinary feeling in a way of liking or disliking - and let's assume now it is completely shorn of all such influences and has become an absolute fact in the sense even of objectivity. Then I accept myself as I am. Where should be the wish for a change? I even go much further and I say it does not matter what I am when it becomes the object for an observation by the little 'I', because all things as they are, are acceptable. And when I accept them as they are, I do not distinguish between them.

In the first place, the facts which I want - and I want to have them truthful - are going to be used for a definite purpose; that I must first know. I try, by means of the functioning of the little 'I', to have an instrument or a tool that I learn how to handle. The reason why I want it to be a truthful tool is simply that it is reliable. When I have a tool that I can count on, I can do something with it. If I want to have a chisel, it must be sharp otherwise it is not a chisel. If I have a hammer with a broken handle it's not the right kind of a tool when I want to use it for driving in a nail. In exactly the same way, I want to have a tool, which is the prescription given to little 'I', to do Work for me in the form of observing with - what I say - impartiality and with the understanding of the concept of timelessness, that then the facts are received by me. I say they are now absolute because the tool was correct and sharp; that is, the definitions were sharply defined. And now I have facts on which I can count, like I count on my tool. What do I wish to do with it? I want to use them for building. It is simple, very simple. I have use for such facts. I would

like to see that that what I accept myself to be and which gives me the truth about myself, that then I have facts at my disposal which are absolute in this sense: that they will last and that I will not change my opinion about them. And for that reason, I have to accept such facts for whatever they are, without questioning. So that when I don't question and I have that fact, then it becomes reliable and trustworthy.

That is why one says, "Truth will make me free." It frees me from interpretations, frees me from opinions. It frees me from the past and the future. It frees me from associations. Those are facts that--that stand by themselves and they become for me then objective. And now I want to use them in a subjective world because my aim is there. It is formulated by my ordinary unconscious mind. But I have something now to go with, which is the material for building. (All right, Bill.) (Turning of cassette)

Then the question is: What do I want to build? And you see, in that respect, I have to consider: Do I wish something to be built up which then has more value for me? That is the consideration that I talked about a little while ago. I have to wish to grow up and make something or hope for something that has more value, is worth-is worth much more than what I am now. Naturally, it would give me a motivation for wishing to Work. But I define now, as well as I can, with my unconscious mind and with my unconscious feeling, what I really aim for. I'm limited very much in that, because it is a question of trying to see what is this aim that I am after. And for that my thoughts and my feelings - which I have to use because as yet I have not enough connected facts, I only have facts by themselves - I have to use my ordinary mind in order to connect certain thoughts and feelings I have about an aim, and I have to become ambitious. I have to have, with that what I think and feel, an aspiration. I wish this ad--aspiration to reach somewhere - I cannot define exactly what, and neither can I define what it will be when I

have reached it, but I can indicate a direction. The direction is up, or away from Earth, or counteracting reactions, or understanding of my knowledge; or a wish to become that what I'm not now; or to reach a state of a higher level of being. Whichever way I now want to say I take a step in that direction, I now try with my mind to define, as clearly as I can, which direction I want to go.

Now it depends on one's type what direction you will choose. It's not the same for different people. There is a requirement that you want to get away from where you are. That in itself does not define the direction of going. The direction where you wish to go depends on what you have thought about before; on what you have felt; on what has crystallized in you; of what actually is there already as the beginning of one's inner life; of whatever is your type in wanting to consider that; whatever is in you a certain strength to overcome weaknesses for yourself; whatever has been your intellectual and emotional upbringing; whatever you have been in contact with from the outside world and to which you have reacted and where there has been left a little residue within yourself; and ultimately what is it that your life at the present time represents in the sense of an obligation you have for your life. It's a very difficult question to determine that because that means I have to consider my life in a much wider aspect even than between conception and dying. I have to consider then life as an eternal quality or a life force always existing, sometimes taking the form of me in repre--being represented by my personality to start with, of which I have a little knowledge, and hopingly perhaps that it might continue in a certain formation of myself created, what I call individuality, but in any event, still bound by that what I now think about and what I feel. And I cannot determine the degree - I call it now religiousness; that is, ~~that~~ the-- the wish for unification or fusion with that what is a higher force, without calling it God or Father, or an absolutism of some kind - negative or positive

sometimes - or an ultimate aim of eternity of that what is endless, His Endless Endlessness - all of that are thoughts or words which appeal to me and are taken in by myself as I am, as I am taking them in, and placing them next to that what is there already.

There is a reaction that takes place then, because I am open and ready to be filled. You see, this is the requirement for a wish to grow: I want to have substance, more substance than what I have, particularly when I have questions I would like an answer in order to be able to formulate the next question. So I consider myself, I consider that what I am and my wish, dependent on now what I have gone through and what now represents me as having a certain level of being and in an occupation of this Earth, having learned certain dexterities, having at my disposal a certain quantity of time that I would like to devote to the development of my inner life, and again and again I say constantly under the influence of the outside world which affects me and which makes me react. Something within myself becomes apparent as a central point of all such influences which I call my own life is--with which I identify, and at the same time know that it is not mine. It's a very strange conclusion, because as soon as the X--I define it as mine, I know that I must give it up. That is another paradox. But when I can define it as mine, it means that I am free from everything else. And therefore the principle of the acceptance of myself is afterwards the principle of the application of that what is my inner life, and I start to realize that the purpose for the development of my inner life is a responsibility that I wish to take because there is eternal life within me. Sometimes I say that is at a certain moment a voice that is sometimes a shock which comes to me because of certain conditions in which I happen to live. Sometimes, perhaps in a minor way, it is an experience which I do not

wish to forget because it was too valuable, and I don't have to make any particular trouble about not wishing to forget it. It is inherent in that kind of experience that I will never forget it and because of that it takes on the value of permanency.

Now within myself and having been exposed to a variety of different kind of conditions which have thrown me left and right, and where in books I've tried to find everything that I could find, trying to assimilate enough to make it part of myself, finally coming to con--to the conclusion that it is all vanity on this Earth and it is of no help for me to pour emptiness into the void. That conclusion of the ultra of my negativity, at the moment when I make that statement, I turn around and become positive. To say it a little differently: By wishing to penetrate within myself, and starting from the surface of reactions, going within and becoming essential where there is a possibility of a certain change of becoming at least slightly active on my own part and perhaps even a little bit more inventive the continuation of my road towards my inner, inner life is not ended until I reach a point where I cannot go further, because if I went further I would go out again. It is a point of no further return because I could retrace where I came from, but I have reached the limit for myself like all things on this Earth have a limit. I cannot go past it. I only can state the fact that that is the limit. And the acceptance of that limit frees me from the dimensions of my limitness and be--makes me unlimited. That I say is the turning point for a person. From then on he has an aim whihh then determines and is determined by that what he knows himself to be.

A great deal of unconscious thought has to go into Work on oneself. Unoonscious thinking is a preparation of the soil. It is the wish that constantly one should have an aim and only settling for the direction of

such an aim, hoping that it will reach ultimately the aim I try to describe. And knowing that in following that aim I become more able to describe as I go along. As I leave the atmosphere of this Earth, I'm less and less influenced by it. When I reach outer space and become free from the law of gravity, you might say, I'm on my own but I'm also weightless. And for a long time I walk on air and I am definitely in a realm, not knowing what it is, but gradually understanding first the possibility of hope, and also that what I came from as hopeless. With other words, I become--I reach a state in which I am through, more and more, with this world because it cannot help me. But the determiniation that I'm now certain that I am free from this world, that I'm through with it, gives me at the same time the hope that objectivity will give me the answer and that I gradually will learn to define what is really meant.

When I wish awareness to go over into awakening, I make this moment that I am aware, as it were, come to a point of my awareness. And then changing because I cannot go beyond that point. It is already in that sense as a moment, timeless. I start to expand from there, changing my direction towards my conscious and conscientious state. What is it for a man? He changes the accent of himself from his selfishness into selflessness. He wishes then to be more and more free from himself. It is a state one can reach. And knowing what it is to wish to be free, and seeing the bondage of this Earth, as we say, and mostly for a man when he wishes to grow up, that what is the bondage of his body, he starts to chastise it, he goes into states of flagellantism, of that what he wishes at all costs to give up in order to produce something that is of course of higher value - otherwise he wouldn't want to give something up - but which he cannot define. He has to let go because he does not know as yet how to expand the moment of ex--exis--of

his existence into a quality of eternity.

I say quality because it simply means I start with the assumption of one percent, maybe less even. I hope the state of awakening, on the part of the little 'I', is that of a little so-called continued awareness, as a result of a continued unconscious wish and desire for growing up, without determining that what I will reach because I cannot, only indicating the direction of a possibility. I've reached a point in which I must say that that what I wish to become I do not know. All I wish to become is the continued desire itself, as a man, wishing to become. I reach for that what is above me. I have only one desire - to reach it. I do not know what the state will be when I reach it. I have one desire - to be awake. I reach it by means of an awareness which I continue with, adding gradually information as absolute facts. And trying to make every once in a while this aw--awareness a little bit more continuous, it will start to include the movement of myself. When I now realize this, that I first accept myself for what I am, my awareness will extend to that what I am doing.

This makes a tremendous change for me, but you see it is dependent on the continuation of an awareness, definitely in the direction of an awakened 'I', but for the time being satisfied with a movement. This movement now, as a manifestation, has a purpose in ordinary life. Because of that, I see the direction I take in ordinary life. And having awareness of that, I see the value of that what I am doing in ordinary life. And now I look at what I am doing from the standpoint of objectivity. You understand the solution of how Work starts to apply in ordinary life. Then, in the consideration of the activity itself, this 'I' starts to participate with me and changes the awareness into an awakened state.

Participation is a further step in the growth of 'I'. We talk about maturity of 'I'; it will not be reached until that what is observed

includes more of me than just a moment of existence. And it continues until this participation process includes all kind of doings on the part of myself, unconsciously behaving. I would not say there is a certain kind of criticism connected with that because the 'I' is not interested in the criticism at all. The 'I' continues to accept me as I behave; at the same time, the 'I' belongs to a different world in which my aim is situated. And for that reason, having my aim defined in an unconscious state, I now have the possibility of defining an aim in a conscious state by listening to that what this 'I' is telling me.

The participation between 'I' and myself is a dialogue - mostly a monologue on the part of 'I', mostly me just listening, one says, at the feet of Gamaliel. Gamaliel is a full-grown 'I'-ness being present to myself and you--being used as a mediator to sit at the feet of God by means of believing in Gamaliel - for whatever he stands for. The process of the growth of that what is now an awareness of a moment into awakening of 'I' itself and reaching maturity, is through participation or what Gurdjieff calls "the going down from Mars to this Earth, descending to tell, hoping that people will listen." That what now 'I' tells me I must listen to because 'I' tells me about my real aim. It mentions first that it comes from above and represents a different kind of a realm, and it wants to indicate partly to the extent that I can understand it even, with a willingness to open my ears and to look and to see even with my eyes what I am, a willingness to understand what is the reality of the mission of Christ coming to me to relieve me, as it were, to free me from that what is now my bondage.

In the participation process, I say, mostly as a monologue, talking to me and me just listening, and then when I understand what is meant, the third step, that what 'I' then tells me is: I go away from you to prepare the possibility of living in heaven, and you prepare for that possibility

by the application of that what you now know in conditions as much like heaven as you can make. We call that experimental beaause we do not know the outcome. It is that what I used to say, of research in objectivity in the laboratory of myself. It is the usage of all kind of instruments and chemicals which are provided by Mother Nature, by all kind of conditions of my life to which I always have reacted. And now I take them under scrutiny and see if that what ought to be introduced, when I wish to experiment, I can understand as what Gurjieff callsaa Legominism, of that what is an 'otherwise', that what is different, that what now belongs to the direction towards freedom. And in that way, gradually defining my aim by the experience based on experimentation and research and that what is 'I' gradually ascending to heaven. Because at the end of that triad belonging to the conscious development of a consciousness, that what was the DO-RE-MI - the DO being observation with the requirements; RE that what is participation; MI what is experimentation as me, now ready to become that what ought to be. I say this now because in that kind of an octave, one has reached a certain point in which experimentation is finished, and now one is a creator on one's own accord. One becomes, through experimentation, a kind of a master, wishing now to create conditions - not being dependent any longer on the conditions as created by the Earth and by Mother Nature, but now on the road towards the planets - trying to understand by creation of that what belongs to the planets and being fed by the energy produced by the planets, a certain condition for oneself to be able to overbridge the influence of the planets themselves on one, and being able then to understand the death of Kesdjanian body for the sake of the creation of a Soul for oneself. That Soul starts with SOL of the intellectual body.

I hope you don't mind - I mix of course metaphors. I go sometimes all over the place in order to create depth. I don't want to stand still and

just admire things. I want to continue in its fullness because it is so beautiful to see how such things are connected and what it really could give you. You see this process, I say it again; that what becomes an awareness is now an awareness as belonging to 'I', but what is a result of such changes taking place, and how can I, when this 'I' comes down to me and wishes to participate, how can I be unaware of that kind of 'I' being then in existence?

Already many times in an unconscious state one becomes aware of a state, meaning by that that I do not know in an unconscious state how to define it, and I reach an awareness in my unconscious state without knowing how - I cannot say why and I cannot even say that it is that kind of real awareness - it's only given to me because intuitively I know the presence of something that has more value. Intuitively, emotionally affected, I bow down to such a possibility existing. Intellectually I use that in taking on a concreteness of awe as a thought about such presence. Physically, I take on a posture of je ne sais pas quoi: I do not know why but I do. Sometimes that is a saving grace for a man. He sees himself as a sinner; He knows his weaknesses. I say many times, a person is not a fool. He knows goddamned well what he is, and perhaps based on that what he says he should be, he does not know what he should be. He only knows he should not be what he is.

Such desire produces in a man an honest prayer. And you see, when you Work and you find difficulties, you don't know which way to turn. You don't know how to apply Work. The first attempt is always to reach simplicity in your mind and in your feeling. Many times I say, write down what it is that you think about, what it is that you feel, what you think could be an aim, what you believe in that you could do, what direction you

wish to take in ordinary life, what is it that you—as you make a list - that you can do now and perhaps another something tomorrow, or perhaps what, when you write it down, is already impossible - all the time putting on paper in front of you something that then can look at you objectively. Do you understand that, that when I say make a list I talk about objectivity, to get it out of your system, to be able to look at it, not having any pre-conceived opinion or any kind of a prejudice? This is the help that you will get from that little bit of something in a consideration. It continues when one says this is me, and you write down what you think you are. You write down your negativities and your positivities, particularly of an emotional kind. You write down, if you wish - to get rid of them - the different thoughts which you believe are not right. And you write down also that what you think are correct or in accordance with a certain law of God. You also write down that what you know of your body and its own desires and its behavior and the forms it takes, and what you do with your body, helped every once in a while by the weakness of your character and the stupidity of your mind. Write it down because those are the truthful facts that you want to see. That is what is you. And you cannot continue unless you know exactly what you are, because that one calls the rock - the Rock of Ages. It is the rock of esoteric knowledge. It is a secret of secrets, that is, you as you are in reality. That is the basis on which you start Work really. That is what comes constantly to your mind; that is, to which you constantly open the doors of your heart.

This is constantly the consideration of that what you are as an instrument with which you will Work - now I say by the grace of God, but maybe with the help of the 'I', and understanding by that what is the dexterity as described in the prescription of how to Work, indicating that

what will free oneself as Christ, illustrated by the way he talked and the way he lived and how he was, becoming the mediator between man and his Father; that is, Christ's Father so-called because he was the Son of Man. And the Father in heaven was equal to him. So that then, what he sent afterwards became the Holy Ghost to tell mankind what to do in the absence, in case they may have forgotten the presence of Christ Jesus among them.

I use Christianity simply - it's a little familiar. One can use different religions, if you know enough about them. It does not matter very much at all because the result ultimately is always to see oneself for what one is, at the moment when one is, and in that moment eliminating that what one is. And the continuation of that what is now and continues as doing what one is, that gives then, for a man, the turning point within himself, based on the acceptance, the wish for the continuation to build in activity. The solution for a man, when he once understands what he really is worth, is to find his place and to do then what he can do on this Earth, but to do what he is doing with having God in mind and having Christ in his heart.

It is necessary - again I say - to express it in terms of religion because perhaps that still can help you a little bit. Many times it has been pushed in the background much too far, and the other little things, like the Tarot cards and a little numerology, and a little bit of something that you call interest, take their place, including the I Ching. It's okay, I don't object of course, but I tell you there has to be a God for you, in some terminology - it is either Jahweh or Jehovah, or it may be Buddha or it may be a concept of Nirvana, or it may have to be Elohim, or it may have to be Orza--Ormuzd, it may have to be a different kind of a name - I do not care what name, but the concept has to be there for you to aspire to, because that what you are now is not as yet what it ought to be.

The second, therefore, the second necessity after the simplicity and the emptying of oneself by using certain lists, the second necessity ~~of~~ is seriousness about yourself and the acknowledgment of that what is higher than you are. This leads immediately to aspiration. All that of course is still belonging to the outside world. It is still a thought process; it is also a little feeling.

Now comes the third requirement: the fusion of your mind and your heart into one wish on which your inspiration will be based. Inspiration will lead to your wish to do and to become. And it has to be unified by that what is your mind and your heart trying honestly to become conscious and conscientious. The unity between such two only will be reached when the 'I' is more full-grown to participate, and when that what has taken over the management of one's own Soul is free from the Kesdjanian body and then applies it in the creation of conditions conducive for conscious labor and intentional suffering.

The ultimate aim becomes then defined. One says: But that is me when I am. This is me as I am. That what I wish I now do not wish, but that what I become, I do not know how to become that. In wishing I will understand that what then is, is now. And only then I will know.

So it contained a few of the questions I know you had and perhaps a little bit of an answer - at least in some direction.

Good night, everybody. Work. Work all you can honestly. It's the only solution for you.

Good night.

END TAPE